THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

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ZION.

"For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted."—ISAIAH.

"And it shall come to pass, among the wicked, that every man that will not take his sword against his neighbour must needs flee unto Zion for safety."—JOSEPH SMITH.

The Latter-day Zion has been the object of peculiar admiration with all holy Prophets. She has been the subject and glory of their vision, the theme of their praise, and the inspiration of their song. Both the Zion of Enoch and the City of Zion where David dwelt have scarcely come into remembrance by them, in comparison with the Zion of the last days—"the city of God." We are informed that the true signification of Zion is, "the pure in heart;" but the Prophets in contemplating the upbuilding of Zion and the gathering of the elect, have ever had before them the circumstances and events that are necessarily associated with the idea of her becoming "the joy of the whole earth." This has also caused them to dwell with much emphasis upon the *city* of Zion and the *land* of Zion, or the city and land of "the pure in heart."

By this we understand that the pure in heart are to have a city and a land; and the prophets have ever described that city and land as being more glorious than all others,—so much so, that the Prophet Isaiah informs us that the Gentiles shall come to her light, and kings to the brightness of her rising; for the glory of the Lord should be upon her. Of the city we are told, "Thy gates shall be open continually, that men may bring unto thee the forces of the Gentiles, and that their kings may be brought." And it shall also be said, "The Lord dwelleth in Zion; God is in the midst of her;" and this certainty is an abundant reason for the declaration that the law should go forth from Zion—the Lawgiver would dwell there.

It is not our object to particularize upon all the varied and interesting features of this subject, but to direct attention to one or two important considerations set forth in the texts which we have quoted at the head of this article. In so doing, we shall speak of Zion in general terms as being not only the people of God, but the land and place where that people dwell—a place to which even those from among the wicked can flee for safety, and the only place where that safety can be obtained. The Latter-day Saints are the people to build up this Latter-day Zion. This is perfectly reasonable from the fact that the Saints of God, or the redeemed of the Lord, are to inhabit it. It is also reasonable from the fact that all who receive the Gospel re-

ceive the spirit of Zion, and their faith centres upon it as the place of their future home, their resting-place, the place of their brightest hopes and fondest expectations—the place alone where they look for those ordinances, keys, and powers, which shall constitute them saviours upon Mount Zion, and the only place where they can realize the benefits of those institutions, principles, and covenants which can make them the anointed and redeemed of the Lord, and lead them to an exaltation, with eternal lives. No wonder such faith and hopes inspire the Saints of this day, as they did the Saints and Prophets of former days, to make Zion their theme of praise and song of lasting joy. But, says one, Who knows that this Zion, this gathering place of the Saints—the pure in heart, is a place of *safety*—a place where they can be secure from the wicked and from the judgments that are to come upon them? Perhaps even Saints would be doubtful in answering this question; and if so, how much more the wicked, who have no hope in Zion. This being the case, however, only proves that Zion is not yet what she is to be—that she is not yet known for a place of refuge; but that she is to be all that the Prophets have predicted cannot be doubted without questioning the inspiration of those Prophets. It cannot be doubted by Saints without questioning the spirit they have within them, and every hope they cherish, which, if once blasted by doubt or unbelief, would render them of all men most miserable.

As these hopes and this faith can never perish, they who possess them have only to wait for those events to transpire which will test the Zion of God and prove her to be all that the Prophets have declared of her. That test must come; that trial she must endure. It is one that her God has prepared, and will require her to abide. It will be no less than the gathering of the nations against her to battle, as the means of separating her from the world and placing her in a position to be known in all the earth. This great struggle for supremacy against the powers of earth will be the day of God's avenging power, and Zion will be redeemed with judgment. So great and marvellous will be the manifestations of the power of God in that eventful crisis, and so infinitely great the victory gained by the inhabitants of Zion, that the nations of the wicked will say, "Let us not go up against Zion to battle; for the inhabitants thereof are terrible." This is not the present feeling of those who go up against Zion. There is a change to come over the scene—a change which experience alone will have power to effect, and that experience the most overwhelming and disastrous to those who shall be made to feel the wrath of God and of His people. Those events must transpire which will fully test the people of God and demonstrate to the world that they cannot be overcome—that they are beyond the power of their enemies. Such is the ultimate destiny of Zion. Then, and not till then, will the nations know that there is safety in Zion; and then will the time come that those who have not become so hardened in sin as to take up their sword against their neighbour will only find safety by fleeing to this latter-day city of refuge, and by submitting to her laws. Then will be literally fulfilled the language of Isaiah which we have quoted—"The nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted."

It is to the Saints, and should be to the world, a source of anxiety to know when all these things are to be fulfilled. And if they would look around them, they would see them now fulfilling before their eyes, and would be reminded that they live in the most important and eventful era of the world. They would now see the armies of a mighty nation gathering against the despised and persecuted people of God,—a people who in every respect answer the description given by the Prophets—a people who have been driven as captives moving to and fro, who have gone up into a high mountain, that the mountain of the Lord's house may be established in the tops of the mountains, and thereby the Scriptures be fulfilled.

Notwithstanding every thing so far corresponds with divine predictions, when that which is to follow is considered, unbelief withstands the truth, and says, Impossible!—it cannot be that the strong and mighty who go up against the Saints shall perish, that they shall be utterly wasted, that God will contend with the enemies of Zion, that He will feed them with their own flesh, and make them drunken with their own blood, that they shall be spoiled as they have thought to

spoil, that they shall be trodden down as the mire of the streets, and His anger and indignation cease in their destruction. Even Saints can scarcely believe that the time is at hand for all these things to be consummated; but they have all been spoken, and must be fulfilled; not even one word can fail. If we do not behold it to-day, we may confidently look for it to-morrow.

The people of Zion thus far have been as the chased roe upon the mountains. They have not, like the wicked, fled when none pursued; but they have been hunted from morning until evening, and driven by the hounds of persecution madly thirsting for their blood. No covert has afforded them security, or kind arm protection; but the days of their sorrow will soon be turned into joy. Zion shall be established, no more to be moved out of her place. She will be to the world as were the cities of refuge to ancient Israel—only far exceeding them—and the hand that now oppresses her shall be no more. The Lord will dwell in the midst of her; He will comfort her, and she shall triumph over all her enemies: she shall no more be driven and persecuted; for a *Deliverer* shall come out of her, and she shall beat in pieces all her enemies. God shall rejoice over her, and those that dwell in her shall be called "the redeemed of the Lord." Such is evidently the destiny of the Latter-day Zion, as contemplated by both ancient and modern Prophets, and by God himself, who will take her as a favoured child into his peculiar care, and afford to her the protection of His almighty arm.

The land of America is the land of Zion; and wherever the Saints of God are assembled upon it, there will be the immediate place of those scenes which, for a display of the marvellous power of God, will exceed any the world has yet ever witnessed. The place now occupied by the Saints in the mountains is, above all others, best suited to the great emergency. The mountains will aid in their defence against those who seek to destroy them; and the earth cannot afford them greater security than is now had in "the munition of rocks." But, independently of these, the power of God is ever sufficient for His people. In Him the inhabitants of Zion trust, knowing that their cause is the cause of truth, of righteousness, of the oppressed on earth, of angels, of Jesus Christ and his Church, and, finally, the cause of God. What is transpiring there is only fulfilling ancient prophecy; and Prophets are conducting the work with their eye upon all these things. They, with us, await with joy the pending crisis, and confidently anticipate the glorious result—a result that will set Zion free from every power and alliance but that of God and heaven. The important struggle through which she has to pass claims not the sympathy of her enemies. She would spurn the worthless proffer; but she claims the solicitude of Saints and the sympathy of heaven, while, with the unflinching hand of justice, she meets out merited retribution to all her foes. Then shall the Prophets of God rule over the kings of the earth, for they shall serve Zion; and the nations thereof shall flee unto her for safety, and there shall be the place of their redemption; for the Lord hath spoken it, and will hasten it in its time.

LOVE AN ABIDING PRINCIPLE.

"And now abideth Faith, Hope, Charity, these three; but the greatest of these is Charity,"—PAUL.

(*Continued from page* 107.)

In our previous articles upon Faith and Hope, we endeavoured to show, in as clear a manner as we were able, that those two principles are in themselves both natural and eternal—peculiar to intelligent beings, not only through all the phases and vicissitudes of this mortal life, but through the various progressive stages of spiritual life in all the eternities to come.

We now purpose to treat, in a somewhat similar manner, upon the subject of Love, or Charity, and to show its bearings upon and relations to man's present and future life.

Charity is a term often used now-a-days to signify almsgiving. Hence public institutions for the relief or benefit of the poor are frequently called "*Charities*." Schools for the gratuitous instruction of youth are likewise called "*Charity* Schools." The expression "Bestow your *charity*," is commonly used, as every one is aware, to signify, bestow your *alms*. But in all such cases, the term charity is used in an improper and secondary sense. Though thus adopted, and allowed to pass current as a synonym for almsgiving, in popular phraseology, such a signification is certainly a wide departure from its original and proper meaning.

That such is not the intended meaning of the Apostle is evident from the 3rd verse of the chapter from whence our motto text is taken, where he says, "Though I give all my goods to feed the poor, (&c.,) *and have not* CHARITY, it profiteth me nothing." He here makes an unmistakeable distinction between charity and almsgiving; for the latter, without the former, is comparatively worth "nothing."

But the nature of the principle treated of by the Apostle will be much more clearly seen and understood when it is borne in mind that the original Greek word which is translated "charity" in our version of his writings, is "*αγαπη*," which literally signifies *love*. This is its only proper meaning. Although "*αγαπη*," frequently occurs in the original, it is not (as it should be) uniformly translated *love*, but is in some cases (for no apparent reason) rendered "*charity*," in our version of the New Testament Scriptures. In the old English versions the word "love" is uniformly used; and why King James's translators took it upon themselves to alter it seems unaccountable, except it was done in order to mislead and confuse the reader! The fact of charity being commonly misconstrued to refer to outward acts, instead of the inward principle that prompts them, is a sufficient reason of itself, were there no other, why the meaning of the sacred writers should not be misrepresented by such a word.

Charity is also frequently viewed as a latitudinarian principle that panders to the erratic notions and conduct of another. "Oh, do not be so *uncharitable*," says one; "let every man enjoy his own opinion in religious matters: all denominations are right in the sight of God." "Don't be so hard," says another; "be *charitable*: what does it matter what a man believes, so that he belongs to some denomination, and reaches heaven at last?" Thus charity is considered by such persons as a principle that should excuse or overlook presumed errors of faith and inconsistencies of conduct, and look complacently upon all systems of religion and modes of life, without condemning any.

But real and true charity is at all times exemplified in a firm adherence to rectitude and truth, in honestly calling things by their right names, and in denouncing and discountenancing all unrighteousness, as well as in reverencing and sanctioning what is holy and pure.

If we saw a fellow-being travelling near a dangerous precipice, true charity would lead us to acquaint him of his peril; and if he neither saw his danger nor believed our testimony concerning it, genuine charity would prompt us to warn him faithfully in even stronger and stronger terms of the inevitable destruction which would befal him if he persisted in pursuing his intended course. Charity will not call sweet bitter, or bitter sweet,—light darkness, or darkness light: it will not designate good evil, or evil good,—vice virtue, or virtue vice: it will not confound truth with error, right with wrong, or safety with jeopardy. Yet it will ever incline us to cast a vail over another's infirmities, to look favourably on the best side of his character, to make due allowance for all the peculiar weakness of his nature and all the force of overbalancing influences, according to the circumstances of the case, and to avoid unnecessary and harsh exposure of an erring, repentant brother.

We are taught in the Scriptures to love the Lord our God with all our hearts, and our neighbour as ourselves. This is declared by our Lord to be the sum and substance of the whole law; and hence the Apostle John says that "Love is the fulfilling of the law;" for whoever possesses and exercises this principle of love to God and man will assuredly honour the divine law by fulfilling those duties, towards both God and man, which it so plainly enjoins.

It will be evident to all who duly reflect upon the subject that genuine love to God must necessarily be preceded by faith in Him; for it is utterly impossible for us

to love anything without previously believing in its existence and in those qualities which we deem worthy of our love. That which is not an object of our sight or of our belief is as a nonentity to us, and cannot, therefore, be an object of our affection. It is impossible, then, that we can, in any definite sense, love God with all our heart, and soul, and mind, and strength, as we are called upon to do in what our Lord calls the first great commandment, without previously *believing* in His existence and in His Divine character and attributes, as God, and also *hoping* for an acceptance with Him, through the merits of His Son, and for an ultimate realization of the rewards and blessings which He has promised to His people.

So also in reference to our fellow-man—our friend, brother, or neighbour. Before we can exercise genuine love towards him, we must necessarily have a degree of faith and confidence in him, and also entertain some hope of finding, by experience, that he has in reality those qualities, and will manifest those principles, which will entitle him to our love.

But who is meant by our neighbour? In common language, a neighbour is one who lives near to us. It is not, however, in such a confined sense as this that we are to view the neighbour alluded to in the Divine Law. Our neighbour is any and every person with whom we have to do, whether he be brother, friend, or stranger. We are to love *him*—not his faults, his errors, or his frailties. We are to him as a fellow-being—as a brother of the same universal family, springing from the same common Parent—viewing his good qualities with complacency, and his others with pity and compassion. The rule for our guidance in the exercise of brotherly love or charity is plainly laid down—"Thou shalt love thy neighbour *as thyself*. The chief characteristic feature of the love which we bear for ourselves is the continual desire we feel to benefit ourselves and promote our own happiness, by doing ourselves all the good we can, and as little injury as possible. If, then, we adopt this as a standard from which to measure the nature and extent of our love to others, the result will be obvious.

Whenever the true principle of love or charity exists within the heart, it must and will manifest itself. It cannot remain inactive, as a *mere* principle, but it will exhibit itself in the outward deportment of life. It is a *living* principle, and cannot remain dormant and inoperative. Whenever and wherever an opportunity presents itself, love will be found prompting to deeds of mercy and benevolence. In every stage and condition of life, at all times and under all circumstances, true love remains the same, and is ever active for good,—rejoicing with those who do rejoice, and weeping with those that weep,—encouraging the broken-hearted, relieving the indigent, helping the weak, wiping away the tear of sorrow from the eye of the disconsolate and distressed, and cheering the hearts of the poor and needy by acts of kindness and goodwill.

It will thus be seen that love itself is a natural, inborn principle, common to *all* ranks and classes of persons, although it varies in extent and quality in different individuals. In some it is more intense than in others, according to the nature of the objects on which it is placed and the character of surrounding circumstances.

Though the *principle* of love in *all* cases is abstractedly the same, its nominal character is determined by the nature and character of the objects towards which it is exercised. Thus parental, fraternal, filial, and conjugal love may be considered as one and the same principle, although its exercise or mode of operation may be different in each case. Thus the different positions and conditions of life simply create a variety of channels through which the living, natural and overflowing stream of innate love may flow. Love is life, and these are the directions which it takes; and if, according to the ever-varying circumstances of life, it cannot or or does not take one direction, it will another.

We see it manifested by the father of a family, who is constantly labouring to provide for their wants and to promote their interests. We see it manifested by the mother, who thinks no toil too great, no care too irksome, in administering to the necessities of her child,—who anticipates its every want, and who would unmurmuringly undergo any privation, or sacrifice any pleasure, to gratify her darling boy or girl. We see it in the lover, whose whole soul is fired with the most devoted affection towards her who

is the object of his choice as a partner for life; for what sacrifice is too great for him to make—what difficulty is there that he cannot surmount, in order to secure the prize upon which his heart is fixed? In these, and numerous other instances, out of the multitude that might be cited as illustrations, it will be seen that love is a natural principle, innate and connate, of the human mind, and that, to promote the success of its objects, there is no labour that will not be engaged in, or sacrifice that will not be made,—no pain that cannot be borne, or privations endured,—no obstacle that cannot be overcome, or difficult task undertaken and accomplished. The soul that is animated with real and ardent love towards any object knows no difficulty too great to encounter—no enterprize too mighty to venture upon, in order to accomplish the consummation of its desire and aim.

And what *is* this inward, secret, living, all-potent, and unquenchable principle of Love, that dwells in the recesses of every human heart, however varied may be its operations? How can it be described? Language would fail to give an adequate definition of this mysterious principle, whose heights of rapture are to mortals inexpressible, and whose depths of intensity and power are utterly unfathomable. Well might the poet say—

> "Love is a passion so divine,
> Description would but make it less:
> 'Tis what I know, but can't define;
> 'Tis what I feel, but can't express."

(To be continued.)

REMARKS BY ELDER W. WOODRUFF.

Brother Brigham feels calm and serene as a summer's morning, and in his desire to save Israel he wishes to save also the lives of our enemies, if possible. Why is he so calm and steady? It is because God is with him; and though armies are approaching and ready apparently to swallow up this people, yet he and his brethren feel calm, and the Lord reveals unto them by the Holy Spirit how to govern and control this people. They have had a long experience in proving the Almighty God, who holds the destiny of the Saints and the sinner; and has He ever failed us? No never. The wicked rage and the heathen imagine a vain thing, and they say, "Let us go and take a prey and a spoil; let our eye be upon Zion, and let her be defiled." But they know not the thoughts of the Lord, neither understand they His counsel. God will work for us and defend us, if we do our duty, and Zion will soon be free. We will not suffer the oppressions of our enemies as we have done.

If the United States make war upon this people, the Lord will hold them responsible for it, and the measure they mete will be measured unto them again; and if they are ripe, and the cup of their iniquity full, they will be shattered to pieces, their union broken up and destroyed. They will be visited with thunder and lightning, and hail, and the judgments of God, and every man that will not draw his sword against his neighbour will be obliged to flee to Zion. They are sending their armies here to destroy us; but I ask no men to weep for Utah, or spend their sympathy for us,—not even my relatives, or the priests, the doctors, lawyers, or editors. No, not even one soul, from the President of the United States down through the whole nation, who have given consent to our death, for they will have plenty to bear themselves, and they may save their weeping for themselves and their children. The Lord will teach them that their proud looks and haughty feelings will be laid low.

The Lord has suffered some of our Prophets and Apostles to be martyred; and what for? That the cup of the iniquity of the nations might be full, and that His servants might be crowned heirs of God and joint heirs with Jesus Christ to a martyr's crown. Through the persecutions of the enemies of truth, many of the Saints have been worn out; but as a body, the kingdom and people have been led off as victorious conquerors. We stand now and hold the keys of the American continent: we stand in the strong chambers of the mountains; and can the Lord God give us the victory? He can and He will, and He has been preparing us for this, by pouring out upon

us His Holy Spirit, uniting the people, who have been willing to repent and forsake their sins; and I hope we shall continue faithful to the end. We have had to stoop to our enemies heretofore, and bear many things from them worse than death; but if there is anything that give us joy and consolation, —at least, I can speak for myself,—it was when I heard the brethren say, "You are free, brethren,—you are free; and you may prove yourselves before God and men that you are willing to defend yourselves against tyrants and oppressors." When I heard this, I was full of joy, and who would not be? Who would not rather die than bow down to the yoke of the enemy? It would sweeten death to a man to know that he should lay down his life in defence of freedom and the kingdom of God rather than to longer bow to the cruelty of mobs, even if the mob have the name of being legalized by the nation. I thank God, and I rejoice that this people are determined to be free from mobocracy and oppression, and that they are determined to have peace, if they have to fight for it.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 104.)

[October, 1842.]

"Chicago, October 20, 1842.

Sidney Rigdon, Esq.—Dear Sir,—In answer to your favours of the 17th instant. Mr. Warren was correct in the information he gave you of my opinion of the illegality of the requisition made by the Governor of Missouri upon the Governor of this State for the surrender of Joseph Smith, and that the Governor of this State should cause him to be arrested for the purpose of being surrendered. I had no doubt but the Supreme Court of this State would discharge him upon Habeas Corpus. Subsequent examination has confirmed me in that opinion.

I understand from your letter, and from the statement of facts made to me by Mr. Warren, that the requisition of the Governor of Missouri is accompanied by an affidavit of Ex-Governor Boggs, stating in substance that on the 6th day of May last he was shot while sitting in his house, with intent to kill; and, as he verily believes, the act was was committed by O. P. Rockwell; and that Joseph Smith was accessory to the crime before its commission; and that he has *fled* from justice. That it can be proved that Joseph Smith was not in the State of Missouri at the time the crime was committed, but was in this State; that it is untrue that he was in the State of Missouri at the time of the commission of the said crime, or has been there at any time since. He could not, therefore, have *fled* from that State since the commission of said crime.

The right on the part of the Governor of Missouri to demand Smith, and the duty on the part of the Governor of this State to deliver him up, if they exist, are given and imposed by that clause of the Constitution of the United States which declares "that a person charged in any State with treason, felony, or other crime, who *shall flee* from justice and be found in another State, shall, on demand of the Executive authority of the State from which he fled, be delivered up to be removed to the State having jurisdiction of the crimes."

It is unnecessary to refer to the Act of Congress in relation to the delivery up of fugitives from justice, as Congress has just so much power, and *no more*, than is expressly given by the said clause in the Constitution. The Constitution is the best exponent of itself. What persons, then, can be surrendered up by the Governor of one State to the Governor of another?

First. He must be a person charged with treason, felony, or other crime. "It is sufficient, if he be *charged* with the commission of crime, either by indictment found or by affidavit. Second: He must be a person who shall flee from justice and be found in another State."

It is not sufficient to satisfy this branch of the Constitution, that he should be "charged" with having fled from justice. Unless he has actually *fled* from the State where the offence was committed, to *another State*, the Governor of this State has no jurisdiction over his person, and cannot deliver him up.

When Mr. Smith is brought up on a Habeas Corpus, he will have a right, under the 3rd sec. of our Habeas Corpus Act, to introduce testimony, and show that the process upon which he is arrested was obtained by *false pretences;* that it is untrue that he fled from the State of Missouri, to evade being brought,

to justice there, for the crime of which he is charged. He will have the right to place himself upon the platform of the Constitution of the United States, and say, I am a citizen of the State of Illinois: I have not fled from the State of Missouri, or from the "justice" of that State, on account of the commission of the crime with which I am charged. I am ready to prove that the charge of having fled from State is false, and I am not, therefore, subject under the Constitution of the United States to be delivered up to that State for trial.

You say, in your letter to me, that you doubt whether on a Habeas Corpus the Court would have a right to try the question, whether Smith was in Missouri at the time of the commission of the crime of which he is charged. To this I answer, that, upon a Habeas Corpus, the Court would be bound to try the question, whether Smith fled justice from Missouri to this State. The affidavit of Mr. Boggs is not conclusive on this point. It may be rebutted. Unless Smith is a person who has fled from justice, he is not subject to be delivered up, under the express provisions of our own Habeas Corpus Act. He has a right to show that the affidavit is false, and that the order for his arrest was obtained by false pretences. Again, the affidavit on its face was not sufficient to authorize the arrest of Smith. It is evasive and deceptive. It does not show that he fled from the State of Missouri to evade justice for the commission of the crime of which he is charged by Governor Boggs.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, FEBRUARY 20, 1858.

FILIBUSTERISM IN UTAH.—In our columns will be found a most remarkable Proclamation issued by Colonel Cumming as Governor of Utah. From this extraordinary document we learn that a temporary Government was being organized in Green River County of that Territory, and steps taken by non-officials as extraordinary as they were illegal. We have often heard it remarked that "necessity knows no law," but in this instance Governor Cumming is quite equal to necessity by heeding no law. The fact that Utah is now represented as having two Governors, each in opposition to the other, each issuing his Proclamation to the people, and both claiming to be done by authority, offers for consideration a very anomalous state of things. We have heretofore shown that Governor Young had full authority for his proceedings as a Federal Officer and Executive of the Territory. That he has held his office as such, and that the Territorial Government has been in efficient and successful operation for several years, by approbation of the General Government, is certain; and the only question now is, Has he been lawfully succeeded by Governor Cumming? If he has not, then Governor Young is still Governor; and any attempt of official proceeding on the part of another in the Territary must only be considered in the light of filibusterism, which President Buchanan repudiates, and in which Governor Young will sustain him, so far as Utah is concerned.

The Organic Act of that Territory provides that the Governor "shall hold his office for four years, and until his successor shall be appointed *and qualified*, unless sooner removed by the President of the United States." The executive authority, therefore, must remain with Governor Young until his successor is appointed and qualified. His successor has been *appointed*; but, to be *qualified* to enter upon the duties of his office, the law expressly says, "The Governor and Secretary shall, before they act as such, respectively take an oath or affirmation before the District Judge, or some Justice of the Peace in the limits of said Territory, duly authorized to administer oaths and affirmations by the laws now in force therein." The fact that Governor

Cumming has not been near any Judge or Justice authorized *by the laws of the Territory* to take oaths or affirmations, proves that he is not qualified to do or perform legally, as Governor, any act within the Territory. His Proclamation, therefore under these circumstances, can only be considered as an insult to the people and a burlesque upon the office of Governor; and every act of this kind is criminal in the eyes of the law. The law would declare him a subverter of the Government—a traitor to his country, and justice would hang him for his conduct, if Brigham Young did not.

Should Governor Cumming even admit the illegality of his course, and fall back upon the old maxim that "necessity knows no law," and claim, as some may, that circumstances demanded the policy he has pursued, we have only to say that, if Utah was in a state of rebellion, and everything there as bad as represented, there was a legal remedy for the evil; and while such was the fact, he could not be justified in adopting the policy which he has, thereby aggravating the case, and, to all appearance, wilfully violating every principle of honour and integrity to Government.

To excuse his conduct, it is possible Governor Cumming may claim to have taken oath of office before Judge Eckles, who is organizing a court in Green River County. If so, we have only to say that Judge Eckles is no more qualified to act officially in Utah than Governor Cumming; and he might as well have appeared and taken oath before the lowest officer of the army as Judge Eckles, so far as its legality could be concerned. The law requires the same steps to be taken to qualify a Judge, and all other officers appointed by the President, as a Governor; and all the objections that can be urged against the legality of Governor Cumming's Proclamation, and all other acts done by him as Governor, apply with equal force to the Judiciary and every other civil officer sent by the General Government to Utah. For proof of this we quote the law applicable to the case:—"And the Chief Justice and Associate Justices, and all other civil officers in said Territory, before they act as such, shall take a like oath or affirmation before the said Governor or Secretary, or some Judge or Justice of the peace of the Territory who may be duly commissioned and qualified." Thus it is rendered an impossibility for any civil officer to go into Utah and enter legally upon the duties of his office without first appearing before some already *qualified officer* in the Territory, and taking oath of office; and that oath must be certified to and recorded in manner and form as prescribed by law.

Were it possible to remove all these objections and admit that the Judiciary were qualified for office, they have not been assigned to any judicial district by the Governor or Legislature, as provided for in the Organic Act and by the laws of the Territory. Their proceedings, therefore, must be in opposition to the laws of Utah regulating the courts thereof, which seriously increases the difficulty of recognising the least legality in their acts or doings. They have no authority to arrest, commit to trial, or punish any offender of the law in that Territory. Such are the requirements of Congressional enactment which Governor Young has been sworn to see honoured in the Territory; and he understands his obligations better than to doff his executive robes before he finds another qualified to put them on. His abilities and fidelity as a statesman, lawyer, and General are none the less for his being a Prophet.

It is well known that Governor Young has generously invited these officers into Great Salt Lake City to spend the winter, where they could attend to everything requisite for them to enter upon their official duties, and by so doing has courteously extended to them every facility in his power. But, because he objected to an armed military force occupying the city, they saw proper to decline going. For this conduct we can assign no reason, unless it was more in keeping with the spirit of their

mission to usurp authority and indignantly trample under foot every vestige of good order and government, together with the Governor and people of the Territory.

With these facts now before us and before the world, the proceedings of Governor Cumming, Judge Eckles, and all their associates in the civil department in Green River County, can only be considered as a gross outrage upon good government, and a disgrace to both executive and judicial administration. Governor Young and the people of Utah are now compelled to denounce them as rebels, traitors, and conspirators against the Government, and would be legally justified in treating them as such. The least President Buchanan can do, without violating his own oath of office, is to call them all home in disgrace, and publicly denounce all such proceedings as being illegal and unconstitutional. By doing this, he will save, in this particular, his Administration from eternal infamy and disgrace, and Governor Young the necessity of even more effectually remedying the evil.

As the people of Utah approve of President Buchanan's views upon filibusterers, and are quite willing to defend their own rights at home against such, they will have no difficulty in recognizing their true Governor, and paying all the respect to "Governor Cumming's Proclamation" to which it is entitled. But should any marauding filibusterers fall into the hands of Governor Young, they cannot expect to be sent to the States as comfortably as were those who fell into the hands of Commodore Paulding in the South.

FOREIGN CORRESPONDENCE.

REPORT OF THE SCANDINAVIAN MISSION.

Lorentzens Gade, 504, D 5,
Copenhagen, Jan. 18, 1858.

President S. W. Richards.

Dear Brother,—This Mission includes the kingdoms of Denmark, Sweden, and Norway; and, in order to carry on the work over such a great extent of country, it is necessary to have many travelling Elders engaged, who can go from village to village, and from house to house, bearing testimony of the truth, and spreading the printed word.

There are not the same facilities for travelling in this country that you have in England; and our brethren journey almost entirely on foot, which makes their transportation from place to place somewhat slow; nevertheless, they are very diligent in their labours, and are full of zeal in the Redeemer's cause.

In the kingdom of Denmark we continue to have peace, and are not disturbed in our meetings, unless by some drunken rowdy, as is usual in all countries. Our brethren and sisters are respected, and can get work quite as readily as any other class of society.

We have baptized four hundred and seventeen in Denmark during the last half-year.

The persecution of the Saints in Sweden continues with more cruelty, if possible, than ever. The proposition for religious liberty, which I mentioned in my last report as having been presented to the Diet, has been rejected. The result is that the priests and civil authorities use all the power which the law gives them to prevent the brethren from preaching or baptizing in the kingdom.

Many of the Elders have been arrested and cast into prison, there to feast on rye-bread and water for weeks together; but I do not know of any being in prison now, all having been discharged a few days since; but they have warning that, if they begin again to preach or make proselytes, they will not get off so well next time. Notwithstanding all this bitter persecution, the brethren are determined that the people shall have the Gospel preached to them; and they continue to labour, but in the most cautious manner; and many people are anxiously enquiring after the truth.

There have been one hundred and fifty-

one baptized in that kingdom during the last half-year.

In Norway things remain much the same as at the date of my last report. The officers are more humane in executing the law than in Sweden; but the brethren are frequently fined and cast into prison for baptizing.

There have been fifty-five baptized in that kingdom in the half-year, making the sum total baptized in the Mission six hundred and twenty-three.

You will see by the statistical report that this Mission numbers three thousand, three hundred, and fifty-three souls. The greater part of these are very poor as to the things of this world; yet they are rich in faith. Wages are low; and the many calls which are made on the Saints for money to carry on the work, and the great number of Elders who are travelling and preaching, make the burden pretty heavy; but the willingness which they manifest in meeting these calls, according to the best of their ability, cannot, I think, be surpassed. They are humble, willing to be taught, and are ready to do all in their power to build up the kingdom of God: in short, they are a good people, and I am proud of them.

The brethren from Zion, who have been labouring here for the last few months, have done the Saints much good. Elder Iversen has spent a considerable portion of his time among his relatives on the island of Als, in Sleswick. He has baptized three persons on the island, which has created a great excitement. He came over to see me and visit among the Saints during the Christmas holidays. He has been visiting among the Conferences since he left Als, and will probably continue to do so, until he starts home. His knowledge of the language enables him to do much good.

The Saints and many who are not in the Church have desired for a long time to see some of the Danish brethren return from Zion; for they know that one of their own countrymen, who has lived for a few years in the Valley, can give them a better idea of things there than anybody else: hence, brother Iversen's testimony will do much good.

Elder John Y. Greene, who was with us a short time, laboured in the province of Pitland; and notwithstanding he could not speak the language of the people, the Saints were glad to see him; and, through the aid of an interpreter, he bore many faithful testimonies.

Elder Joseph W. Young remained with me until brother Greene left here to return home, when he went to Pitland, where he laboured until within a few days, when he returned to this place. He has visited all the principal Conferences in the province, and has had a good time in testifying of the truth, and counselling the Saints.

I rejoice in the anticipation of soon returning to my home in the mountains, to mingle again in the society of those faithful servants of God who have from the beginning stood in the first rank, and who are still in the front, leading on the hosts of Israel to that glorious victory over the works of darkness which every true-hearted Saint desires so much to see.

In closing my labours in this country, I can look back with a good deal of satisfaction upon the prosperity which has attended the work in this Mission during the time in which I have had the honour to preside over it. The Lord has truly blessed me in my labours; and I am thankful that I can leave the Mission with such good prospects for the future.

I cannot close this report, and do justice to my feelings, without speaking of Elder Charles Wederberg, who has been my Counsellor and Junior Editor of the *Skandinaviens Stjerne*. His labours have been of great service to me and the work of God in these lands; and I, as well as all the Saints in this Mission, appreciate them very highly. His knowledge of the Danish, Swedish, and English languages renders him very efficient in translating the publications of the Church and the counsels of the First Presidency in Zion. His labours have been very arduous, but he has gone through them with a zeal and determination which are truly commendable; and he is still willing to labour wherever his brethren shall place him to build up the kingdom of our God.

Praying God to bless you and all faithful labourers in the vineyard of the last days,

I remain your brother in Christ,

H. C. Haight.

He who loses in an argument is the real gainer. He loses an error and gains a truth.

EXTRACTS FROM THE REVELATIONS OF JANE LEADE.

(Translated from the German Edition, 1807.)

It was shown unto me that the different existing modes of worship are nothing more than Babylonian fantasies, and that an angel is commissioned from the Chief Shepherd to make known that all man-made systems of religion must pass away, like a shadow, before the brightness of a day when nothing but the power of God and the Lamb will endure.

The time is not yet come, but it is not so very far off, when the everlasting Gospel will break forth with power that nothing can withstand; and nothing that is from men will be mixed with it; for it is only those that are like children that will confide therein.

To preach this, an agency will come that will bring back all which was lost in the first Adam. How great the blessing for those that first lay their hands to the foundation of the spotless Church; and how greater still for that man who is chosen from his mother's womb to be such a remarkable instrument in the hand of God. He will raise a mighty standard to which the dove-like spirits will flee for shelter. The trumpet of the Priesthood will be blown, and the children of bondage will hear the call to come beneath the banner of our God.

All from Abraham's seed groan in slavery; but the Most High will raise up a Prophet that will bring His people from Babylonian witchcraft, and from the tyranny of the Prince of Darkness.

Like as Moses, Joshua, and Aaron were anointed, as types, to lead the way to the rest of the promised land, even so must this Chieftain be raised up as a terror to unbelievers and a joy to those who are led back to Mount Zion.

The Priesthood after the order of Melchizedek shall be brought forth, that the way to the Holy of Holies may be made known. The sign of these Priests will be the Urim and Thummim, and they will have a right to hold communion with God. And thus will man come back to the state and condition he had before the material world existed, so that he will again have a place above the angels; for to which of them hath God said "Thou art my son."

THE GATHERING.

I saw an Ark float through the air, as that of Noah did in ancient times over the water; but from this Ark came a voice, saying, "Here is a refuge from the curses that will come like another deluge upon the earth." Those that had a lofty degree of faith went in, and endeavoured to bring others therein also.

I was told this Ark was the Church of the gathering from all people; and it floated here and there, and the voice of a mighty angel came therefrom, saying, "Come from the mazes of Babylon: here is free entrance." Many came from the ends of the earth; and when the Ark was full, it went to a particular land, and then came back to fetch others. This land was a prepared place to plant the virgin Church, and the beloved Apostle John conducted the very last convoy therein.

Various temples were seen, where the Elders, in long, white, and shining robes, administered in ordinances and with power unknown before. Some went forth with power from this new found land; and so mighty was their testimony, that many came from all quarters to breathe its pure air, and to enjoy the light of its peculiarly clear atmosphere, which changed even the weakness of the body.

I have written this vision so far as the Spirit renews it upon my mind; but the end thereof I do not remember, as I have lost my manuscripts where it was at first written.

[We have seldom read anything more pointed or expressive of the Latter-day Work than the foregoing. It is another evidence that those who are spiritually minded, according to the light and advantages they have, can seek after God and learn of His ways—that He giveth liberally to all who ask wisdom of Him, and upraideth not. It was a conviction of this fact that inspired the Prophet Joseph to ask, and in answer to which he received a knowledge of the Latter-day Work and purposes of God,

even before he had obeyed any outward ordinances which entitled him to the spirit of inspiration which made him a Prophet and Seer to the world. Many persons have been inspired by God to do certain works, and proclaim certain truths, who never had an opportunity of embracing the everlasting Gospel. But how much more should those possess the spirit of inspiration and prophecy who have access to God through His holy ordinances.—ED.]

PROCLAMATION OF GOVERNOR CUMMING.

Green River County, near Fort Bridger,
Utah Territory, Nov. 21, 1857.

TO THE PEOPLE OF UTAH TERRITORY.—On the 11th of July, 1857, the President appointed me to preside over the Executive Department of this Territory. I arrived at this point on the 17th of this month, and shall probably be detained some time, in consequence of the loss of animals during the recent snow-storms. I will proceed at this point to make the preliminary arrangement for the temporary organization of the Territorial Government.

Many treasonable acts of violence having recently been committed by lawless individuals, supposed to have been countenanced by the late Executive, such persons are in a state of rebellion. Proceedings will be instituted against them in a Court organized by Chief Justice Eckles, held in this county, which will supersede the necessity of appointing a Military Commission for the trial of such offenders. It is my duty to enforce unconditional obedience to the Constitution, to the organic laws of this Territory, and to all the other laws of Congress applicable to you. To enable me to effect this object, I will, in the event of resistance, rely first upon a *posse comitatus* of the well-disposed portion of the inhabitants of this Territory, and will only resort to a military *posse* in case of necessity. I trust that this necessity will not occur.

I come among you with no prejudices or enmities; and, by the exercise of a just and firm Administration, I hope to command your confidence. Freedom of conscience and the use of your own peculiar mode of serving God are sacred rights guaranteed by the Constitution, with which it is not the province of the Government or the disposition of its representatives in this Territory to interfere.

In virtue of my authority as Commander-in-Chief of the Militia of this Territory, I hereby command all parties of armed individuals, by whomsoever organized, to disband, and return to their respective homes. The penalty of disobedience to this command will subject the offenders to the punishment due to traitors.

A. CUMMING,
Governor of Utah Territory.

Green River County, near Fort Bridger,
Utah Territory, Nov. 21, 1857.

TO BRIGHAM YOUNG, EX-GOVERNOR OF UTAH TERRITORY.—On the 11th July, 1857, I was appointed by the President to be Governor of this Territory. Since my arrival within the limits of the Territory, I regret to find that many acts of violence have been committed on the highways, in the destruction and robbery of property belonging to the United States. These acts, which indicate that the Territory is in a state of rebellion, are ascribed—how truly I do not know—to yourself. A Proclamation purporting to have issued from you, and passes signed by your authority, found upon the person of Joseph Taylor, have been submitted to my inspection. The matter contained in these papers authorizes and commands violent and treasonable acts—acts tending to the disruption of the peace of the Territory, and which subject their actors to the penalties accorded to traitors.

If these papers referred to be not authentic, I trust you will promptly disown them.

I herewith enclose a copy of my Proclamation to the people of Utah.

You will oblige me by acknowledging the receipt of this by the returning messengers.

I am, sir, very respectfully, your obedient, &c., &c.

A. CUMMING,
Governor Utah Territory.

FIRST BOOK OF THE PROPHET OF THE NINETEENTH CENTURY.

(An Unpublished Poem by E. W. Tullidge.)

THE ARGUMENT.

Invocation. The subject proposed. Long departure of the Prophetic dispensation and universal apostacy. Dawning of a new Gospel day. Birth of the Prophet, land of his nativity, and humble parentage: his age at the opening of the poem; strife of sects, and its influence upon his youthful and prophetic mind. Close of day. Joseph seeks a woodland dell in pensive meditation: his holy reverie; lamentation for the departure of the Patriarchal age, and impulsive longings for a new dispensation. He derives comfort from the writings of the Apostle James: having determined to apply to God for instruction on the morning of the coming day, he seeks his father's dwelling.

Come, Muse divine, that didst the Seers inspire,
And light my soul with thy celestial fire,—
Strike up thy golden harp, and let me feel
Sweet inspiration o'er my senses steal;
And while thy dulcet strains enchant my ear,
Thy breath I'll catch to celebrate the Seer,
And sing of him to whom the Lord revealed
Things which for ages to the world were sealed,—
Who held the keys of Restitution's plan,
To renovate the earth and rescue man.

The Prophets slept in Earth's last restingplace—
Returned to native dust that Godlike race,—
So long had slept, that scarce their dust remained—
Their names and acts nomore than myths obtained,—
So long had gone, and gone so far away—
So thick the darkness since departed day—
A gulf so broad betwixt this age and theirs,
And fled so many dreary hundred years,
Men doubted they had been—aye, doubted God;—
He, too, had left where *they* no longer trod.
Ah! could but Lethe quench immortal fire,
Then life had felt its holiest spark expire
When that grand race resigned their saintly breath,
And gave their mortal tenements to Death.
No true successors of that Godlike band
Their solemn warnings thundered through the land;
From north to south, from east to west, in vain,
From pole to pole, and o'er the trackless main,
The weary pilgrim roamed, but found no Seer,
No sage inspired, no Prophet guide was near.

But when Natura hears the midnight hour,
She hastes to fetch Aurora from her bower:
The drowsy Dawn the mighty mother shakes;
The dewy goddess from her slumber wakes.
Then sends her herald on—the Morning Star—
Her white steeds harnessed to her yellow car;
Aurora mounting, winds her silver horn,
And its shrill echoes wake the rosy Morn:
Soon Sol arising, clothed in bright array,
Comes forth and nature crowns with golden day.
So now Earth's midnight hour had come—had passed;
Now heaven its Dawn celestial wakes at last;
Then sends Young Morn to break the long-veiled skies,
To let the Sun of Righteousness arise.

A mighty Prophet had received his birth—
The man ordained to renovate the earth;
His native land above all others blest,
Where float the stars and stripes—the virgin west—
The fair Columbia!—whose the feathered king
Symbols the *future world* with outstretched wing.
Thou royal bird, that proudly soars on high,
And fain would bathe in the ethereal sky,
Art fitting emblem of the lofty mind
Who soared to heaven and left the earth behind!

No kings assemble at his natal hour,
Or fairies bear him to enchanted bower,
Where Flora's hands weave garlands for his head,
And lay his infant limbs on mossy bed,
While round his couch nymphs join in merry dance
And wrap his senses in a magic trance,
Till full-blown Manhood break the peaceful charms,
And bear him on—a God confessed, in arms;
No angels write his history on the skies,
And read the flaming record to the wise,
Or flash his glory on the nation's eyes.
The grandest men, the heroes of the earth,
Not from ancestors or from royal birth,
Nor chance, nor fortune, nor illustr'ous dead,
Received the laurels of the hero's head.
Yet princely they who win a lofty name,
And by their merit earn immortal fame!
E'en such a prince was he of whom I sing,—
And such a one the shepherd poet-king,
Who left, by instinct moved, his father's flock,
To bless with cheer his brothers in the wars,
Where raged Goliath, fired by vengeful Mars,
And Israel's armies trembled at the shock:
To him the Spirit of the Lord confessed;
Jehovah's might was lab'ring in his breast:
With eye inspired he read the book of fate;
Then, full of faith, and with indignant hate,
"Who's this uncircumcised (the stripling cries,)
"That he the armies of the living God defies?"
With sling and stone he struck the giant dead,—
With Gentile sword smote off the Gentile's head,
And raised the trunkless boaster to the warriors' eyes,
Such Joseph—he whose name my hero bears,—
Such Abram, Jacob, Moses, and the Seers,—
Such Jesus, and those Apostolic bands
Who bore glad tidings into many lands;
Humble by birth they won a princely name;
Born not in palaces, they earned immortal fame;
Keepers of sheep, and tillers of the soil,—
Nature's nobles—hardy sons of toil!
And such his parents—delvers of the sod:—
Proud origin!—claimed by the Son of God!

Now fourteen summers o'er his brow had spread,
And fourteen winters mellowed round his head.
Not yet had loomed his mission from the skies,
Nor yet beheld by his prophetic eyes,
When, like an epidemic fierce and dire,
Religious mania spread its raging fire.
But soon the wild excitement passed away;
Again sectarian strife resumed its sway:
Like hostile armies over-awed by wars,
Grown faint and shattered by their bloody jars,
Send flags of truce and join in hollow peace,
Then for a moment bid contention cease,
And turn the tide where each new conquest gains,
And victory find on other battle-plains;
But soon again resume their wonted strife,
And buried hatred starts to greater life,
With madden'd fury rush the hostile hosts,
And foemen give to Death their foemen's ghosts.

Meantime, while wordy war and tumult rage,
Great doubt and trouble haunt the youthful sage;
Reflections deep his tender mind possessed,
And feelings strangest labour'd in his breast.
In vain he sought 'mong each contending sect
To find the holy Church of God's elect.

Unskilled in sophistry, with childlike sight,
He saw not wrong transformed to truth and right.
Thus, tossed by doubt, by winds of doctrine blown,
O Muse, present him, and his acts make known.

Now day is fleeting, care and labour past;
The sun is setting, night is spreading fast,
And flick'ring twilight glimmers round the earth;
And hushed the feathered songsters' warbling mirth:
Now lads and lasses join in revelry,
And woo young Cupid with their loving glee:
Their playful voices charm the vocal wind,
And wake sweet laughter, and their echo find.

But not with Joseph thus. The youthful sage
Hears in his soul the deeper tones of age.
Forth from his humble and parental home
He strays; his fervent thoughts in vision roam.
He wends his way and gains a woodland dell,
Where holy awe and peaceful silence dwell,—
Where solitude enchants the pensive mind,
And angel-whispers undulate the wind,—
Where man and nature fond communion hold,
And Godlike instincts of the soul unfold.
His measured steps scarce break the silence round,
And frequently he halts in thought profound,
Lest he should fright the gentle, holy awe,
And make his visions of the past withdraw.
Like when a mother tends her darling child—
The crisis passed, and gone the madness wild—
The parent thanks the charm—her loved one sleeps!
Yet with full heart she silent vigils keeps,
And scarce with breathing vents her lab'ring breast,
Lest it should break the peaceful spell of rest.
But now his struggling thoughts expression find,
And speech at last unlocks his fervent mind.

"O Godlike age!" in ecstacy he cries:
"See! mortals hold communion with the skies!
"O Godlike men, whom power Divine attends!
"Thrice blessed race that calls immortals friends!
"Your lofty souls Jehovah's impress bear!
"On you His image and His mind appear!
"A band of heroes by the heavens beloved!
"A race of men not far from Gods removed!
"I see a mighty man in vision rise;
"Celestial fire is beaming in his eyes;
"Within he feels the Spirit of his God:
"Lo! o'er the hostile flood he waves his rod!
"Ha! how it shakes! The liquid mass divides!
"A mighty angel on its bosom rides!
"Before his face the baffled sea-gods fly;
"They foam with rage and dash their spray on high:
"The stricken waters roll on either hand,
"And Israel firmly treads the new-made land,
"While madly follows Egypt's might and pride.
"Now Jacob's sons are past the rolled-up tide!
"Down rush the waves! With fury mad they leap!
"Horses and men they bury in the deep.
"Hark! dying shrieks are mingled with the roar:
"Where now is that proud host that shook the shore—
"Great Pharaoh's boast? It meets my eyes no more!
"I see a warrior sage lift high his hand;
"The sun, obedient, hears the strange command,
"Then stays its course, nor farther travels round,
"Till those proud walls lie level with the ground.
"I tread the path the mighty Seers have trod—
"I walk with Saints and stand beside my God!
"But this fond ecstacy must pass away;
"Again I feel a humble child of clay.
"Yet will those glorious days return no more,
"And smile on earth as they have smiled before?
"Oh, have such scenes their final period run—
"Their brightness set, as soon will be this sun?
"Or will they, when the midnight hour has passed,
"Arise again, and burst the veil at last?
"Will this thick darkness ever roll away,
"And earth behold a new celestial day?
"Must man remain thus poor—thus blind?
"No power Divine—no help?—yet God so kind!
"Or do there yet remain the sons of light?
"Oh! which is wrong? Where shall I seek the right?"

When on mount Horeb great Elijah stood,
Mourning the loss of all the just and good:—
"Thy Prophets slain, O God, and Israel blind,—
"And I alone!—I only left behind!"
Then past him swept a mighty rushing wind,
Which rent the mount and hurled the rocks around;
And then an awful earthquake shook the ground:
Yet not in these, nor in consuming flame,
But in the "still small voice" Jehovah came.
Like Zephyr's breath, thus o'er young Joseph's soul
The "still small voice" of God its whispers roll:
Within he feels the inspiration given,
And hopefully obeys the voice of heaven:
Forth from his breast the Word of God he took,
Then turned the pages of the sacred book,
And thus with holy eagerness he read:—
"If any man doth heavenly wisdom lack,
"Then let him ask of God, whose liberal hand
"To all men giveth—who upbraideth not,
"And unto him that wisdom shall be given."

As when a stranger in a foreign land,—
Borne there by Fate, and left at her command,
With empty purse, by care and want oppressed,
Houseless, forlorn,—no couch whereon to rest,—
An unknown city wanders o'er and o'er,
By hunger forced to beg from door to door,
At length remembers some forgotten friend,
Whose hand is rich, and will assistance lend:
Now hope runs high; he lifts his drooping head;
Firm grow his feet, yet skippingly they tread:
The friendless stranger gains the rich man's door,
No longer friendless and no longer poor:—
Thus with the sage. To heaven he lifts his eyes;
His heart is fixed, and joyfully he cries,
"To Him I'll go! Yes, God will be my friend!
"He will give light, and will assistance lend.
"Ere next the sun puts forth his golden head,
"I will arise and leave my humble bed:
"His course begun, I from my parents' cot
"Will hie, and seek this dear secluded spot;
"Then to my greater Father will I pour
"My soul, drink of His grace, and thirst no more."
Now round his heart Hope's clinging tendrils twine;
Faith quells his doubts and reigns in strength divine:
With lightsome heart he homeward bends his way,
And gains his cot just when expires the day.

(To be continued.)

VARIETIES.

The late Earl Fitzhardinge in will bequeathed unto Jane Baker (one of his concubines), her heirs and assigns, the advowson and presentation to the rectory of Evesbach; also the estates and all the interests arising from the estates of Helmore and Acton. He also gives to her the sum of £5,000 together with his dog Prince, with an annuity of £25 per annum for his maintenance. He likewise gives legacies to Mrs. Baker's child; and to Mrs. Bunn (another of his concubines) he gives £1,000 in cash, and an annuity of £700 per annum. [A modern polygamist of the improved order.—Ed.]